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GEO. D. PRENTICE, Editors.
PAUL R. SHIPMAN, Local Editor and Reporter.

For Judge of Court of Appeals,
R. C. WILLIAMS,
of Graves County.

District composed of Allen, Butler, Breckinridge, Clay, Edmonson, Franklin, Greenup, Harlan, Johnson, Knott, Magoffin, Madison, Hopkins, Livingston, Lyon, Logan, Marshall, McCreary, Muhlenberg, McLean, Owsley, Perry, Price,任, Warren, Washington, Casey, and Webster.

TUESDAY, JUNE 3, 1862.

The contrasting of the preservation of the Union with the preservation of slavery, resorted to so unceasingly by the abolitionists as a show of justification for the abolition of slavery in the states, is the very cream of mere sense. It is among the most sensible of all the senseless fallacies. The contrast not only does not exist but cannot exist in the nature of the case. It involves a flagrant self-contradiction.

Unquestionably the necessary effect of this struggle for the preservation of the Union is not only to diminish the number of slaves in the country but to weaken the institution of slavery itself. This effect is unavoidable, and no man amongst us complains of it, nor does any man wish the struggle on the part of the Government to be relaxed in vigor or narrowed in design out of respect to this effect. By no means. Whatever detriment slavery may receive in this way the loyal men of the South will accept without a murmur of complaint. They ask no special immunity for the institution. They ask only that it shall not be the object of special assault,—that, in equivalent terms, it shall not be struck at through the acknowledged rights of the states.

But this the abolitionists are not willing to grant. On the contrary, assuming that the preservation of slavery is incompatible with the preservation of the Union, they demand that the general government, regardless of state rights, shall abolish slavery in the states as the means of preserving the Union. They demand this; and this the loyal men of the North also, oppose as not merely tyrannical but suicidal. Thus far reflecting patriots everywhere contend for the preservation of slavery. The patriots of the South contend no farther. This fact is not disputed. Hence, the demand of the abolitionists, apart from its villainous duplicity, involves, as we have said, a flagrant self-contradiction.

The preservation of slavery, as contended for by the loyal men of the South, is simply and purely the preservation of the right of self-government in the states; in other words, it is nothing more or less than the preservation of the Union itself, because, if the right of self-government in the states should be abolished by the general government, the Union for which we are struggling would not exist, and the Union as it would then exist could not be preserved. Therefore, the preservation of slavery, as contended for by the loyal men of the South, is identical with the preservation of the Union, instead of being incompatible with it; and to speak of abolishing slavery in the states by the general government as the means of preserving the Union is as irrational as to talk of cutting out the heart of a man in order to save his life, for though slavery is not the heart of the Union, the right of self-government in the states, and the abolition of slavery in the states by the general government would extinguish that vital right.

Thus the contrast drawn by the abolitionists is absurd. The issue they undertake to raise is impossible in the nature of the case. There can be no such issue. When, therefore, men declare that they are for abolishing slavery if necessary to preserve the Union, they either do not think of what they are saying or they are traitors at heart; and, if they are not really traitors at heart, they at least give aid and comfort to those who are. The declaration if not moral treason is certainly a very culpable indiscretion.

The Richmond Enquirer says that salt in that city is two dollars per gallon. It commands that price throughout the whole Southern Confederacy, and in many places a great deal more, and precious little of the article can be had at any price. The people have to live upon fresh meat and are continually experiencing fresh disasters. What possibility is there of their being able to cure beef and pork? And without doing this how are they to subsist?

Eaten salt wouldn't save the cause of the rebels, and even if it would, they can't get the article.

Gen. McClellan complains that a large number of the officers and men of the Army of the Potomac are idling away their time in the Northern cities. The army is on the eve of a decisive battle, and every man should be at his post. The General calls upon citizens to mark such as have no proper excuse for absence as a disgrace to the uniform they wear.

A beggar in New Orleans approached a well-dressed citizen and held out his hand for alms. The citizen offered him a Confederate note. No, said the poor fellow, taking a mournful survey of his own dilapidated dress, I have only two rags ready.

Beauregard calls himself a Christian. He prays. He sings psalms. Probably he expects to be saved. But why should a whole-some dealer in lies be in heaven when the father of them is in hell?

The Memphis papers of the 21st and 22d have long been in print. One of them states that the State's "infamous order" has fired the army. *Con. Gazette.*

Yes, the army was "fired." In other words it went off.

The statement by telegraph that the President has called in Indiana for 50,000 troops is of course a blunder. The President has called for only that number from all the States.

It is common in the rebel Confederacy to call Beauregard "the Southern game cock." He sees just now to be a cock with his comb cut, his tail feathers pulled out, and his gizzard out of order.

The Southern authorities have called out their whole population for military purposes. But what's the use? They can neither arm them nor feed them.

Our neighbor of the Democrat wants all of the rebels to join the church. What has the Christian religion ever done to him that would make it such a harm?

Our land forces and river forces will soon be at Memphis, unless that famous vigilance committee puts its veto upon them as it did upon the Louisville Journal.

A good many of the rebel organers venture to intimate that Jeff Davis had better devote himself more to fighting and less to fasting and praying.

The rebel army is like an inveterate

SKEDADDLE.—This word has taken its place permanently in the English language. It has all the elements of perpetuity that usually attend the entrance of a foreigner into the language, and we think it likely that thousands of those who use the word will be as much surprised in finding that they have been talking Greek, as Molier's Linen draper was, when, after his teacher had beat into his dull brain the difference between prose and poetry, he found that he had been talking prose all his life, without knowing it. The primitive of skedaddle is a pure Greek word of great meaning. It occurs in Homer, Hesiod, Eschylus, Sophocles, Herodotus, Thucydides, and Xenophon, and it was used to express in Greek the very idea that we undertake, in using it, to express in English. Homer, in the Iliad, uses only the aorist *eskedas* or *skedasa*. Thus in Iliad, 19—171, we have *skedasan* here for scattering, dispersing.

In Prometheus, Eschylus thus uses it (*skedasa*) in making "the sun dispire the hours of the frost of the morn." And again Prometheus uses this word in predicting woes upon Jupiter, when he says that "fame more potent than the lightning" shall be "invented," which shall (*eskeda*) shiver the ocean-trident, the spear of Neptune.

In the Odyssey, we find Homer using it, in describing the scattering of the suitors of Penelope, when Ulysses should come, and in the twentieth book of the Odyssey we have the same word used for "the dispersing of the suitors to their houses," as the result of the return of Ulysses.

In Thucydides, book iv, 56, we have an account of "a garrison at Cyrra and Aphrodia, which terrified by an attack, a skedaddledon the capture of Toreo, in Chalcidice, Thucydides describes the result of the rush of Brasidas and his troops toward the highest parts of the town, and among these results, "the rest of the multitude (*eskedandono*) scattered or dispersed in all directions alike."

In this sense, skedasis is used by Xenophon in the Anabasis, by Plato in the Timaeus, by Apollonius of Rhodes, by Hesiod, and by Sophocles. It is therefore a classic word, and is full of expression. We have introduced it into the English language as a noun, a verb, a present and past participle. One of the most eminent of the philologists of our day says: "Words convey the mental treasures of one period to the generations that follow; and laden with this, their precious freight, they sail safely across gulfs of time in which empires have suffered shipwreck, and the languages of men have sunk into oblivion." We have scarcely altered more the clothing of skedasis by the orthographic dressing we have given skedaddle than we ordinarily alter the habiliments of derivatives. Thus, *cole* is the primitive of colony, agriculture, asculcation, rustic, and similar words. *Corsica* is the primitive of cursor, currunt, and exorcise.

The word *curious* is derived from *des mœurs*, in which the departure of the meaning is about as wide as that of the orthography. Des mœurs is French, of course, and exorcise.

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